



3 1761 06607896 5

BL  
1571  
Z67  
v.1  
c.1  
ROBARTS



*Presented to the*  
LIBRARIES *of the*  
UNIVERSITY OF TORONTO

*by*  
**Willard G. Oxtoby**

*P. J. Mayhew.*

A SCIENTIFIC EXPOSITION OF PURITY  
OF  
THOUGHTS, WORDS AND DEEDS  
(Hûmata, Hûkhta, Hvarshta)  
AS TAUGHT IN ZOROASTRIANISM.

BY  
A STUDENT.

Price 4 Annas.

The Blavatsky Lodge,  
Theosophical Society,  
37, Hornby Row, Fort, Bombay.

A.D. 1900. Y. Z. 1270.

*A SCIENTIFIC EXPOSITION OF PURITY  
OF  
THOUGHTS, WORDS AND DEEDS  
AS TAUGHT IN ZOROASTRIANISM.*

TO every student of the Zoroastrian religion and its scriptures, it will be obvious that the highest importance is given therein to purity of life in Thoughts, Words and Deeds, which ideas are expressed by the words Humata or Manashni, Hukhata or Gavashni, and Huvarashta or Kunashni. Passages in praise of these three sublime concepts will be found scattered in profusion throughout the Avesta. In fact the entire magnificent fabric of the religion of the High and Holy Zarthusra rests on these triune ethical concepts of observing absolute purity of life on the physical, mental, moral and spiritual planes. Almost every prayer in the Avesta begins and ends with the praise of "Ashoi" or purity, as for example :—"Purity is the

highest good, is the highest happiness. Happy is he who is the purest in purity." In another place it is said—"The man who is pure is the ruler of the World." In the prayer "Vispa Humata" it is said :—

All good thoughts, good words, and good deeds proceed through knowledge ;

All evil thoughts, evil words, and evil deeds proceed through ignorance ;

All good thoughts, words and deeds lead to Heaven ;

All evil thoughts, words and deeds lead to Hell ;

All good thoughts, words and deeds end in Heavenly Bliss ; so is it manifest to the pure."

A more clear and explicit enunciation of the great law of purity of thoughts, words and deeds cannot be met with elsewhere. In no other religion is it expressed so succinctly, though every great religion worthy of that name expresses the same ideas in a more or less diffuse or categorical way. To some,

these precepts may appear very commonplace and trite, but if they will give a patient perusal to what follows they will soon find out their mistake, and will see that the question is one of vital importance to every human being to whatever nationality or creed he may belong.

Our main object in preparing this paper is to demonstrate in the light of modern western science, especially to our Parsee brethren the scientific truths underlying the teachings of the Holy Zarthustra on this subject, because the tendency of the present generation leads to the rejection or neglect of everything that savours of mere blind faith or dogmatic assertions. The truth of these teachings will not however be denied by any sane man who has the least moral sense left in him. In fact most people will be ready to admit them in theory but will hold them as impossible in practice. Our object then is to show that they are not so impracticable as imagined, and that their strict observance is

absolutely necessary for one's own happiness as well as for that of those who surround him; from one's own narrow circle of family to the whole human race. This we are not going to prove by mere historical evidence or by religious dogmas, but by experimental evidence furnished by modern science itself; because a scientific or objective proof of the truth of a thing, makes a more lasting impression on men's hearts than any amount of exhortations, religious or otherwise. For instance, if we were to tell a man who is utterly unacquainted with the property of gun-powder, that nitre, sulphur and charcoal mixed in certain proportions form a dangerous compound possessing terrific destructive power, it is quite probable that he would deride or scoff at the idea; but let him once experience or see the effects of an explosion of gunpowder, and he will be the last man to approach it rashly, far less to handle it carelessly. Similarly, if the mighty potentialities of Thought, which is the very fountain source from which purity of speech and action

proceed, for good and evil in one's own interest as well as in the interest of others, are brought home to the minds and hearts of the people by some physical and experimental proofs, they will at once perceive the necessity of keeping their thoughts pure through all the practical affairs of daily life, and once they taste of the true happiness and peace arising from this course of life, they will adhere to it under all circumstances and all risks (if there be any) to their personal selves.

All religious teachings are based on a knowledge of the higher science and higher laws of nature which cannot be investigated by mere physical senses or physical instruments, and about which our modern scientific men are as yet entirely in the dark, with the exception of a very few advanced seekers after truth who have the courage to declare boldly the results of their investigations, which quite upset all the pet theories of orthodox, official science of the day. This higher science and the higher laws of nature were perfectly well-known to

all the great and holy founders of religions, but as the average human mind was incapable of comprehending these higher truths, they were obliged to veil them under allegories and symbology which the initiated alone could grasp, and leave the bare results of their spiritual knowledge in the form of religious injunctions and dogmas, for the common mass of mankind. Hence it is that modern science which refuses to believe in anything that is beyond the scope of the physical senses, is incapable of apprehending or investigating the higher science which underlies all religious teachings. On the other hand the present exponents of all the religions in the world are quite ignorant of the true spiritual science on which they are all founded, and want to support their teachings by mere dogmatic assertions without assigning any valid or reasonable grounds for their acceptance. Hence the constant conflict that we see between the religionists on the one hand and the scientists on the other, or rather between theology and

dogmatic official science. True religion and true science can never be in conflict. Because religion is nothing but the reduction of the higher scientific laws of nature to precepts for the guidance of undeveloped humanity. True religion unfolds the mysteries of nature and of man and asks the latter to abide by the laws of the former in order to accomplish his grand destiny in the scheme of evolution. True science supplies reasons and explanations of these mysteries of nature either on the objective or the subjective plane, and thus furnishes a satisfactory explanation of all religious teachings as well as of all the phenomena of the objective world; and thus enforces obedience to them, not on mere blind faith or dogmatic assertions, but by rational, experimental, objective or subjective proofs. Hence it will be seen that religion and science are mutually interdependent and that neither of them can stand by itself. It is therefore foolish to think that if any religious teaching does not fit in with the precepts of modern science it is there-

thought that an architect erects a building, a mechanican evolves mighty engines for human weal or woe, a painter creates beautiful images on blank canvas, and a poet breathes forth the images of his soul as if out of nothing. A thought can as certainly kill a man, as a pistol shot or a deadly blow from any other weapon, and it may also revive and resuscitate him while on the very point of death. In support of this assertion we may observe that it is a well-known incident in human life that a man in good sound health has suddenly dropped dead on hearing of some unexpected stroke of misfortune to himself or to some one nearest and dearest to him. In the same way a man who is hopelessly broken down in health and given up by the physicians as past all recovery, is seen to regain all his vital powers on hearing some good tidings on some subject about which he was most anxious, and to live very many years after that critical event. Now what is it that brings about two such utterly contrary and

marvellous results, if not the power of thought? It is thought which kills a man in one case: it is thought which revives him in another. The sceptical or thoughtless may be inclined to attribute these results to imagination. Let them say what they will, but the stubborn fact is there, that thought or imagination is capable of causing results such as we have described above; that is, invisible, intangible thought is capable of producing visible and objective results. As another instance of the visible effect of thought we may state that it is a well-established fact in physiognomy and phrenology that the features and cranial developments of men show different lineaments according to the thoughts they habitually cherish, or which are most predominant in their nature. Thus showing that thought has the power to mould the solid features of men. In fact the faces of men are a constant revelation, or an open book revealing the innate character of each man, to those who know how to read it. Thus a man



who habitually harbours noble and benevolent thoughts will have a benign countenance and a healthy and beautiful body, while one who entertains contrary thoughts—that is, thoughts of anger, hatred, jealousy, malice, &c.,—will have an ugly, repulsive countenance, and a deformed or diseased body as an index to his character. Those who wish to have more detailed information on this point will find ample evidence about it in works on Physiognomy and Phrenology. This is however a matter which can be verified by any careful observer, for himself; of course admitting that there may be exceptions to this general rule which can be explained from other stand-points. The above are some of the commonest visible effects of the workings of invisible intangible thoughts. But the invisible effects of thoughts are far more subtle and far reaching, and are understood and appreciated only by the occultist or the student of Yoga philosophy. A Master of Wisdom has stated:—

“Every thought of man upon being evolved

passes into the inner world and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms (of nature). It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active beneficent power, and an evil one as a maleficent demon, and so a man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions, a current which re-acts upon any sensitive or nervous organization that comes into contact with it, in proportion to its dynamic intensity. (*The Occult World*, pages 89-90).

From the above passage it will be seen what fearful mischief we must be doing to ourselves as well as to those around us, by the evil thoughts we are thinking while we are in an

angry, hateful, jealous or any other evil mood of mind. This is not a mere speculation or theory, but a real fact in nature as will be seen from what follows:

Now to understand the mysterious potency of thought on the objective plane, from a scientific stand-point, we shall have to examine the phenomena of sound—which is the same as words or speech—and its visible effects on the physical planes, because no words or deeds can be brought into manifestation without the agency of thought. So, if we examine the phenomena or effects of sound on the physical plane, we shall be able to appreciate the attributes and nature of its noumenon or source, which is thought. Modern science accepts the principles of matter and motion as the two factors in the evolution of the universe, without in the least recognising the spiritual forces underlying them. We will not here discuss the latter question, but will proceed with our investigation on strictly scientific grounds. Matter or motion each by itself could not be

productive of any result. But when motion begins to act in matter, it generates vibrations, and all vibrations are fundamentally sounds, and therefore all vibrations are changeable or transmutable into sound. The first property generated in cosmic or primordial matter is sound, and it is by the power of sound that the whole universe comes into existence. "This power is Sabda Brahman it is the force that builds the Kosmos, and it is also the force by which a Yogi brings about all the powers within himself." Without sound there can be no form. Every sound has its own form, every sound generates and builds a form, and again changes (or breaks up) that form into a different form. Thus every sound has "this triple character, that it generates form, that it builds or upholds form, and that it destroys or." (*Building of the Kosmos*, 17 page, Indian Edition). This shows that sound lies at the very origin of forms and that the infinite variety of forms that we see around us, ourselves included, arises out of the variety of

sounds. Thus the whole objective universe is continuously resounding with sounds, and he who has developed the clairaudient faculty is capable of discerning these ceaseless sounds in all the kingdoms of nature on this earth, mineral, vegetable, animal and human; and to one who has developed his spiritual faculty, sounds beyond the range of this earth are distinctly audible. Thus the ancient idea of the "music of the spheres" is no idle fancy or mere imagination of the poets, but an actual fact in nature.

The triple potency of sound we have stated above, may be demonstrated by the following physical experiments.\* Take an ordinary drum and draw the bow of a violin across the edge of its parchment head. It will be observed that a certain note is given out by the vibrating parchment surface. This note can be made to vary in accordance with the manipulations of the bow across the drum-head. In this case

\* For these experiments *vide* pages 18*et seq.* Of the "Buildings of the Kosmos" Indian edition.

the tones generated can only be heard—nothing is perceived by the eye. But if, on the parchment surface of the drum, some sand or other light or finely divided stuff such as fine iron filings, or delicate seeds or spores of *Lycopodium* be spread, and then the bow drawn across the drum edge, the sand or other substance will be thrown up in the air, and in falling back on the surface it will not fall evenly over it, but in some definite geometrical figures or forms. So that the sand spread over the parchment was compelled by sound to assume definite geometrical shapes varying in outline as the notes were changed in intensity or pitch by drawing the bow over different parts of the circumference of the drum. When the parchment is made to vibrate in harmonies, geometrical shapes of a far more elaborate character may be produced. Thus we have seen that sound can create forms. Further on we shall see that it can maintain forms as well as destroy them. Similarly, experiments can be made with metallic plates with like results whereby

different figures and patterns are produced which are known as Chladni's figures, a full description of which will be found in Professor Tyndall's "Lectures on Sound." Another experiment for demonstrating the visible effect of the invisible sound may be seen thus :—

Take tuning forks—steel forks of different pitch, which vibrate and give out different notes when struck however gently. The vibrations caused by these forks when struck very gently are perfectly invisible to the naked eye. But it can be arranged by means of reflecting mirrors, so that these vibrations can be passed through a magnifying lens and thrown on a sheet by the means of a magic lantern, and in this way the invisible vibrations of the tuning fork may be traced and magnified, and then they are seen to form beautiful geometrical designs. On the sheet on which the image from the magic lantern is thrown, it will be found that every note gives rise to exquisite forms, which change as the notes are changed, so that whenever we are playing any piece of music we form the

most exquisite shapes in the ether and the air around us, and those who have developed the clairvoyant faculty can see not only these forms and shapes, but even living tiny creatures, commonly known as fairies, sprites, etc dancing merrily to the tune of the music. Thus we see that which in modern times is regarded as superstition and fanciful imaginings of the ancients is really a living fact in nature. Experiments have been made by Mrs. Watts-Hughes, \* proving that when a succession of notes were sung into a horn-shaped instrument, more elaborate forms could be built; forms as ferns, trees and flowers—all these being generated by the notes of the human voice. ("Building of the Kosmos," p. 20.) How this result was brought about can be demonstrated by the following experiment. Two pendulums are set swinging in a glass case, each of the pendulums having its own motion. These pendulums are then made to interact with each other, so that friction is produced and the motion of one pendulum modifies the motion of the other: and from these pendulums with their inter-

\* See her recently published work on "Voice Figures."

acting motions—with a pencil attached by means of a lever which can be moved in the resultant direction obtained from the motions of the two pendulums—most complicated forms are traced on a card put under the point of the pencil; forms like shells of the most elaborate description, geometrical shapes most perfect in their angles and perfect in their curves. Now, as the vibrations of a note are always in one direction, and as the pendulum motions are simply swinging backwards and forwards, the interferences of the pendulums are really the reproduction of the true vibrations interfering with, or modifying, each other. Thus may be obtained a graphic picture of the modifications which may be caused by vibrations or sound which are interfering, although each separate one is in one direction, and the result of this interference is this marvellous elaboration of form as stated above. Similarly when light-waves are made to interfere with one another, colour is produced, thus, "what we call colour in mother-of-pearl, is only the result

of a very delicate roughness in the surface, which makes interference of the light-vibrations with each other."

WE have thus proved by actual scientific experiments how the invisible can be made visible, how the power of sound can be made manifest to the eye as well as to the ear, and how it is capable of building up forms. Further, we have seen that the forms so generated assume some one or other regular geometrical shape. When we study outside nature a little more closely than we generally do, we are struck by the strange fact, that everywhere we find geometrical shapes. This regularity of shape or form is to be found both in the mineral and vegetable kingdoms. The simplest forms are built on the simplest lines or axes, and the more elaborate the form the more numerous will be the axes on which it is built. In the vegetable kingdom forms are built on the spiral arrangement. This will be easily seen by the examination of a twig of a tree with leaves on it. There is no irregularity in the building up of



vegetable forms as would seem at first sight. The most apparently irregular arrangement is only a complicated spiral; for "that which is chaos to the senses is kosmos to the reason." Plato's dictum thus comes to be true that "God geometrises."

"Not only can sound build, but it can also destroy. Thus the builder of form can destroy the form; and while gentle vibrations build, vehement or violent vibrations tear apart that which the gentle ones have brought together. Inasmuch as no form is solid, but every form consists of molecules with spaces between them, the vibrations of the sound going between the molecules make them vibrate more and more strongly and throw them further and further apart, until the time comes when the attracting force which keeps them together is overcome, and they shoot out and the form becomes disintegrated." ("Building of the Kosmos," page 22). To demonstrate the truth of the above statements the following experiments will be sufficient. Take a glass or tumbler and half fill it with

constituent atoms. A body reduced by these means to the etheric condition, can be moved by an astral current from one place to another with immense rapidity; and the moment that the force which has been exerted to put it into that condition is withdrawn, it will be forced by the etheric pressure to resume its original form. It is in this way that objects are sometimes brought almost instantaneously from a great distance at spiritualistic *séances*, and when thus disintegrated they could be passed with perfect ease through any solid substance, such as the wall of a house or the side of a locked box. \* As examples of the immense power of vibratory sounds we may quote the following instances.

It is stated that when the iron bridge at Colebrook Dale was in the course of building, a fiddler came on the spot where the builders were at work and told them that he would fiddle down the bridge. The workmen laughed in scorn and told him to fiddle away to his heart's content. The fiddler, who knew the mighty potency of music or sound, began to

\* In this connection see Professor Röntgen's recent discovery about X rays of light.

play until he struck the keynote of the bridge and under its influence it began to sway so violently that the astonished workmen entreated him to stop. At one time it was found by the workmen engaged in a mill in America that on certain days they experienced considerable annoyance and hindrance in going on smoothly with their accustomed work, and that on some days the building was so much shaken that pails filled with water would be nearly emptied, while on other days nothing of the sort would happen though the mill was working during all those days as usual. On searching for the cause of those mysterious disturbances it was found that when the machinery was running at a certain rate these phenomena took place. This mysterious disease of the mill was cured by simply making the machinery run at a slower or faster rate so as to put it out of time with the vibrations under which the building was originally constructed. Because all structures, large or small, simple or complex, have a definite note of vibrations, depending on their material, size and shapes,

as fixed as the fundamental note of a musical chord; so that if the vibrations which maintain them in shape are intensified by the creation of similar vibrations within or near them, the form or shape of the building or object is disintegrated and it falls to pieces. It is for this very reason that when marching armies are crossing a bridge order is given to stop the music, break step, and open column, lest the measured cadence of condensed masses of men should urge the bridge to vibrate beyond its power of cohesion. Neglect of this rule has led to fearful accidents. The celebrated engineer Stephenson, the inventor of the steam engine, has said that there is not so much danger to a bridge when crowded with men and cattle as when men go in marching order over it. It is stated that the bridge at Broughton, near Manchester, gave way beneath the measured tread of only sixty men. A terrible disaster once befell a battalion of French Infantry while crossing the suspension bridge at Angiers in France. Repeated orders were given the troops to break into



sections, but in the hurry of the moment they disregarded the order, and the bridge, which was but twelve years old, and had been repaired recently at considerable cost, fell and almost the whole of the battalion was destroyed in its fall. For this same reason the Swiss muleteers when travelling over the snow clad mountains of their country are said to tie up the bells of the mules lest by their measured, musical tinklings they might disturb an avalanche or ice-field from its bed and bring it tumbling down upon their heads. Examples and experiments proving the mighty and mysterious potencies of sound can be multiplied to any extent. But what we have to gather from this is that everywhere we have proof that sound can create and sound can destroy, according to its quality and nature, and not only that, but sound can also preserve what is built up, because without sound nothing can exist on either the objective or the subjective planes. Because

"everything is in constant motion ; one sort of motion builds up the form, another preserves the form, a third destroys the form, and the destruction of one form is the building up of another. That which is destroyer in one shape is creator in another. In fact nothing is annihilated, nothing is lost, for every death in one sphere is a birth into another." (The "Building of the Kosmos," page 23).

Having thus seen the mighty effects produced by sound, or words, on the physical plane, we shall now proceed to examine the subtle and invisible effects exercised by the origin or root of sound, or words, which is in the plane of thought. Because thought, as already observed, is nothing but inaudible sound, and sound is nothing but thought made audible or even visible, and just as the effect of the audible sound can be perceived on the visible plane, so the effect of the invisible sound, in other words, thought, is to be looked for on the invisible plane. We have now to see what this invisible plane is. This plane



is known to the occultist as the astral plane or Akâsa—the ether of modern science, though the latter is the lowest and grossest form of Akâsa. This plane is also commonly known as the astral light or astral matter. It is in this astral plane or Akâsa that we can trace the cause of the visible effects of thought on the physical plane, such as the sudden and inexplicable calamities that befall humanity in the form of earthquakes, pestilence, conflagrations, floods, &c. To explain the nature of this astral plane or astral light we cannot do better than quote from that remarkable monograph on this subject "The Astral Plane", by Mr. C. W. Leadbeater which forms Transaction No. 24 of the London Lodge of the Theosophical Society:—"This astral matter or astral essence pervades the kingdom of nature lying behind the mineral. It is wonderfully sensitive to the most fleeting human thought, responding with inconceivable delicacy in an infinitesimal fraction of a second to a vibration set up in it, even by an entirely unconscious

exercise of human will or desire. When any portion of this essence remains for a few moments unaffected by any outside influence (a condition, by the way, which is never realised) it is absolutely without any definite form of its own, though even then its motion is rapid and ceaseless; but on the slightest disturbance, set up perhaps by some passing thought current, it flashes into a bewildering confusion of restless, ever-changing shapes which form, rush about and disappear with the rapidity of bubbles on the surface of boiling water. These evanescent shapes, though generally those of living creatures of some sort, human or otherwise, no more express the existence of separate entities in the essence than do the equally changeeful and multiform waves raised in a few moments on a previously smooth lake by a sudden squall. They seem to be mere reflection from the vast storehouse of the astral light, yet they have usually a certain appropriateness to the character of the thought-stream which calls

them into existence, though nearly always with some grotesque distortion, some terrifying or unpleasant aspect about them. The fact that we are so readily able to influence the elemental or astral kingdoms, at once shows us that we have a responsibility towards them for the manner in which we use that influence; indeed, when we consider the conditions under which they exist, it is obvious that the effect produced upon them by the thoughts and desires of all intelligent creatures inhabiting the same world with them, must have been calculated upon in the scheme of our system as a factor in their evolution. *"In spite of the consistent teaching of all the great religions, the mass of mankind is still utterly regardless of its responsibility on the thought-plane; if a man can flatter himself that his words and deeds have been harmless to others, he believes he has done all that can be required of him, quite oblivious of the fact that he may for years have been exercising a narrowing and debasing influence on those about him, and*

*filling surrounding space with the unlovely creations of a sordid mind."*—"The Astral Plane,"—pp. 48, 50.

"The elemental or astral essence which surrounds us on every side is in all its numberless varieties singularly susceptible to the influence of human thought. The action of the mere casual wandering thought upon it, causing it to burst into a cloud of rapidly-moving, evanescent forms, has already been described; we have now to note how it is affected when the human mind formulates a definite, purposeful thought or wish. The effect produced is of the most striking nature. The thought seizes upon the plastic essence, and moulds it instantly into a living being of appropriate form—a being which when once thus created is in no way under the control of its creator, but lives out a life of its own, the length of which is proportionate to the intensity of the thought or wish which called it into existence. It lasts, in fact, just as long as the thought-force holds it together. Most

people's thoughts are so feeble and indecisive that the elementals created by them last only a few minutes or a few hours, but an oft-repeated thought or an earnest wish will form an elemental whose existence may extend to many days. Since the ordinary man's thoughts refer very largely to himself, the elementals they form remain hovering about him, and constantly tend to provoke a repetition of the idea they represent, since such repetitions, instead of forming a new elemental, would strengthen the old one and give it a fresh lease of life. A man, therefore, who frequently dwells upon one wish often forms for himself an astral attendant which, constantly fed by fresh thought, may haunt him for years, ever gaining more and more strength and influence over him; and it will be easily seen that if the desire be an evil one the effect upon his moral nature may be of the most disastrous character."

STILL more pregnant of result for good or evil are a man's thoughts about other people, for in that case they hover not about the thinker, but about the object of the thought. A kindly thought about any person, or an earnest wish for his good, will form and project towards him a friendly artificial elemental; if the wish be a definite one, as for example, that he may recover from some sickness, then the elemental will be a force ever hovering over him to promote his recovery or to ward off any influence that might tend to hinder it. And in doing this it will display what appears like a very considerable amount of intelligence and adaptability, though really it is simply a force acting along the line of least resistance, pressing steadily in one direction all the time, and taking advantage of any channel that it can find, just as the water in a cistern would



in a moment find the one open pipe among a dozen closed ones and proceed to empty itself through that. If the wish be merely an indefinite one for his general good, the elemental essence in its wonderful plasticity will respond exactly to that less distinct idea also, and the creature formed will expend its force in the direction of whatever action for the man's advantage comes most readily to hand. Of course in all cases the amount of such force it has to expend, and the length of time that it will live to expend it, depend entirely upon the strength of the original wish, or thought which gave it birth; though it must be remembered that it can be, as it were, fed and strengthened, and its life-period protracted by other good wishes or friendly thoughts projected in the same direction. *Furthermore, it appears to be actuated, like most other beings, by an instinctive desire to prolong its life, and thus reacts on its creator as a force constantly tending to provoke a repetition of the feeling which called it into existence.* It also influences

in a similar manner others with whom it comes in contact, though its rapport with them is naturally not so perfect.

*"All that has been said as to the effect of good wishes and friendly thoughts is also true, in the opposite direction, of evil wishes and angry thoughts; and considering the amount of envy, hatred, malice and all uncharitableness that exists in the world, it will be readily understood that among the artificial elementals many terrible creatures are to be seen. A man whose thoughts or desires are spiteful, brutal, sensual, avaricious, moves through the world carrying with him everywhere a pestiferous atmosphere of his own peopled with the loathsome beings he has created to be his companions, and thus is not only in a sadly evil case himself, but is a dangerous nuisance to his fellow-men, subjecting all who have the misfortune to come in contact with him to the risk of moral contagion from the influence of the abominations with which he chooses to surround himself. A feeling of envious or jealous hatred towards another person will send an*

his thoughts at least are nobody's business but his own, and so lets them run riot in various directions, *utterly unconscious of the swarms of baleful creatures he is launching upon the world.* To such a man an accurate comprehension of the effect of thought and desire, in producing artificial elementals, would come as a horrifying revelation; on the other hand it would be the greatest consolation to many devoted and grateful souls who are oppressed with the feeling that they are unable to do anything in return for the kindness lavished upon them by their benefactors. *For friendly thoughts and earnest good wishes are as easily and as effectually formulated by the poorest as by the richest, and it is within the power of almost any man, if he will take the trouble, to maintain what is practically a good angel always at the side of the brother or sister, the friend or the child whom he loves best, no matter in what part of the world he may be.* Many a time a mother's loving thoughts and prayers have formed themselves into an angel guardian for

the child, and except in the almost impossible case that the child had in him no instinct responsive to a good influence, have undoubtedly given him assistance and protection. Such guardians may often be seen by a clairvoyant's vision. Even after the death of the mother, when her soul rests in heavenly or detachanic condition, the love which she pours out upon the children she thinks of as surrounding her, will react upon the real children still living on this world and will often support the guardian elemental which she created while on earth, until her dear ones themselves pass away in turn. Her love will always be felt by the children in flesh; and it will manifest in their dreams and often in various events, in providential protections and escapes, for love is a strong shield and is not limited by space or time."—"The Astral Plane," (pp. 62—66).

Besides the quality of the astral plane or astral light described above, it has another far more subtle quality, and that is its power





of retaining indelibly the impressions of all thoughts, words and deeds originated by men on this earthly plane. It is out of this storehouse of impressions that the history not only of this world, but of each human being that has ever existed on it, can be faithfully reproduced by the adept. Hence it is not only one of the principal agents in the building of the Kosmos or Universe, but an ever active reporter of what is thought or done by every human being. It is on this account that the Aryans gave it the name of Chitragupta or the Secret Recorder. He is supposed to read the account of every soul's life from a register called Agra Sandhani, when the soul appears before the Judgment seat after its departure from this world. The meaning of this allegory will be quite plain when read in the light of what has been stated above. The same idea is to be found in the Mazdean or Zoroastrian religion, where the Angel of Light, Meher Yazata, is represented as weighing the actions of men after their death and

allotting them a place either in heaven or hell according to their merits or demerits. Similarly, we find the same idea in the Christian and Mahomedan religions under the form of Recording Angels. Thus we see that this idea of men's thoughts, words and deeds being recorded somewhere, somehow, is a common one to all great world religions, and that it is founded on an actual fact in nature, in other words, on a scientific basis, will be seen from the evidence of some of the scientific men themselves, to be noted in this article.

To explain the phenomena of heat, light, electricity, magnetism, &c., modern science is compelled to assume the existence of an imponderable and invisible medium pervading all space and the interstices of all matter, which they call ether. This ether is nothing else than the astral light or astral plane of which we have been speaking at so much length above. But the modern scientists are only aware of its manifested effects on the physical plane and with a very few exceptions



they are entirely in the dark as regards its real nature and occult properties and potencies which we have described above. The reason for this lies in the fact that modern science pursues its investigations through the physical senses and physical instruments only, while the domain in which the phenomena of the astral plane lie, can only be approached through the subtler and invisible senses which require to be developed by special training of the mental and spiritual faculties. Those of the western scientists who have made researches into the nature of Mesmerism (now called Hypnotism) otherwise called animal magnetism or animal electricity, have got some glimpses of the existence of the Astral Plane or Astral Light. This Astral Light has been called by them by various names such as Od, Odic Force, Odyle or Odylic Force, Magnetic Aura. In Oriental science it is known as Tejas or Akasha. It should however be noted that astral light is the grossest form of Akasha. The existence of the aura

or astral light has been established beyond all doubt by the researches made into this subject by the eminent Austrian Scientist Baron von Reichenbach (*vide* his "Researches into Animal Magnetism,"), Prof. Williams describes this aura in the following terms :—

"The aura which pervades the brain and nervous system, though electrical in its nature is something more than mere electricity. The former seems to be charged with an *intelligence*, so to speak; a spiritual essence characteristic of itself and clearly distinguished from the latter. Water may be charged with electricity, and but one result can be obtained from it. However if animal electricity be used, the water partakes of whatever therapeutic virtue the operator desired at the time he charged it."

This aura exerts an influence perceptible or imperceptible on all the material objects which it touches, and especially influences other auras. The human aura\* is the most potent among all auras of existing creatures or things, as it carries with it the active living

\* *Vide* "The Human Aura" by A. P. Sinnett.



force of human will in other words of the soul power of man. The human aura varies in colours according to the varying tendencies and mental, moral or spiritual development of each man, and according to the quality of the thoughts evolved by him at every movement of his individual existence. Thus the colour of the aura of a very vicious man is entirely black, while that of a high Yogi is of a perfectly white colour. While at intermediate stages it is of a grey, dusky, red blue, yellow or dusky white colour according to the degree of progress made towards spirituality. Thus the character as well as the thoughts of any man can be read by a Yogi by looking at his aura. The aura of persons and things is not visible to the ordinary eyes but only to the trained Yogi or seer, or to those who have developed the clairvoyant faculty. As an instance of this fact we may here quote the incident of the interview between Zoroaster and the learned Brahmin, Chandargas, who was sent to Persia by an Indian king to test the

such as nihilists, anarchists and the like—trying to subvert all existing order of things and persons. All these human miseries are caused by the evil thought-forms generated by the oppression of the strong over the weak, which thought-forms charge the aura of the world with malicious, revengeful and hateful thought-creations (actual entities) which pursue mankind like veritable fiends, as we have demonstrated above, both individually and collectively, bringing about disastrous wars, famines, pestilence and all such wholesale visitations which now and again so torment and afflict humanity. Yet another pregnant source of human misery is the daily slaughter of millions of dumb helpless animals for food. This cruel butchery of our helpless fellow-creatures is a direct interference with the law of evolution, inasmuch as the development of the souls encased in these forms is thereby considerably retarded and thus the whole current of evolutionary progress is thrown into disharmony and confusion for which man alone is responsible, and for which he has to

force of human will in other words of the soul power of man. The human aura varies in colours according to the varying tendencies and mental, moral or spiritual development of each man, and according to the quality of the thoughts evolved by him at every movement of his individual existence. Thus the colour of the aura of a very vicious man is entirely black, while that of a high Yogi is of a perfectly white colour. While at intermediate stages it is of a grey, dusky, red blue, yellow or dusky white colour according to the degree of progress made towards spirituality. Thus the character as well as the thoughts of any man can be read by a Yogi by looking at his aura. The aura of persons and things is not visible to the ordinary eyes but only to the trained Yogi or seer, or to those who have developed the clairvoyant faculty. As an instance of this fact we may here quote the incident of the interview between Zoroaster and the learned Brahmin, Chandargas, who was sent to Persia by an Indian king to test the

spiritual knowledge of the former. Chandargas had prepared certain difficult questions on psychology and spiritual philosophy to be solved by Zoroaster. When Chandargas appeared in the court of the Persian king, Zoroaster answered all his questions before he gave expression to them. Thenceforward Chandargas became the disciple of Zoroaster. This phenomenon of reading a man's thought is only explicable from the existence of the astral plane or astral light. This property of the astral light or ether to retain every impression that is made on it by the thoughts, words and deeds of men has been attested to by some of the scientific men of the present times. On this point Prof. E. Hitchcock observes as follows :—

"It seems that this photographic influence pervades all nature, nor can we say where it stops. We do not know but it may print upon the world around us our features



as they are modified by various passions, and thus fill nature with daguerreotypes of all our actions. It may be too that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them as upon a canvas."

This view is supported by Prof. Babbage who observes—"The air (ether) is one vast library, on whose pages are for ever written all that man has ever said or woman whispered."

Prof. Jevons even goes beyond this and asserts—That every thought, displacing particles of the brain and setting them in motion, scatters them throughout the universe and thus each particle of the existing matter must be a register of all that has happened."

On this same point Prof. Draper in his celebrated work "The Conflict between Science and Religion" observes as follows:—

"A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glossy surface until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where, we think, the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.' In this wise men of science have expressed their beliefs on the invisible effects of thoughts on the ether around us; and that this is not a mere speculation or theory but an actual fact in nature has been clearly seen by us from what has been stated above about the astral

light or astral plane and its nature and properties. The pictures of thoughts, words and deeds of men thus preserved in the ether, or akasha or astral light, can be seen by one who has developed his clairvoyant faculty, in other words, that faculty whereby one is able to see things invisible to the mortal sight. The modern development of the once much-derided science of mesmerism, now called hypnotism, has brought this fact within the domain of practical demonstration, and we can but refer our readers to the works of that learned writer Mr. A. P. Sinnett "On Mesmerism" and the "Rationale of Mesmerism," and to the other authors on the same subject therein quoted by him.

The science of Psychometry or "soul-measuring," that is, the science whereby one with developed faculty is able to read in a conscious state the thoughts and actions of individuals either in the present, past or future, and even past scenes in the history of the world, and also those which are to take

place in future; is another branch of the occult science corroborative of what has been said above. On this subject we may refer our readers to the "Manual of Psychometry," by Dr. J. R. Buchanan, the discoverer of this science; and to "The Soul of Things," by Professor W. Denton. The scientific evidences of the occult side and occult laws of nature are now fast accumulating—though these relate only to the borderland between the seen and the unseen—and before the close of this century enough will have been disclosed on this subject (*vide* for instance "Keely and His Discoveries," by Mrs. Bloomfield-Moore) to compel men to acknowledge that such things are, and that what once was derided as superstition, imposture or imagination is not really so, but that such things do exist as facts in nature; that their bigoted opinion on such matters betrays only their own crass ignorance; that the so-called superstitions have in reality a scientific basis for their existence; that it requires patient research and

broad-minded tolerance to bring out the hidden things of nature—whether of light or darkness—within the domain of the real and the practical.

In the light of the information above given we may now profitably understand the following passages from the writings of Madame H. P. Blavatsky and Mrs. Annie Besant. On the tremendous potency of sound the former observes as follows, in her "Secret Doctrine":—

"We say and maintain that sound, for one thing, is a tremendous occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with occult knowledge. Sound may be produced of such a nature that the pyramid of Cheops could be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. For sound generates or rather attracts together the elements that produce an ozone,

the fabrication of which is beyond chemistry but is within the limit of alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with personally knowing something about it."—"Secret Doctrine," Vol. I, p. 606.

On this same point Mrs. Annie Besant expresses herself as follows:—

"By the power we possess of shaping or wielding our thoughts for good or evil we either make or mar the potencies of to-day which are sure to react upon us either in this life or some future life. As we think, the thought burning in our brain becomes a living force for good or evil, for a longer or shorter time in the mental atmosphere of the world in proportion to the vitality and the intensity that are thrown into it by the thinker. If one finds himself unable by the force of



circumstances to do good to his fellow creatures on the material plane, he has however within him the power and choice to do far greater good on the thought or mental plane. There is no woman however weak, there is no man however obscure and insignificant, from a worldly standpoint, who has not within him this divine creative force of thought." (Vide *Theosophic Gleaner*, Vol. III, p. 270). It is by this very creative power of thought that prophets of all ages, yogis, and sages, have been able to perform the so-called miracles of which we read in religious histories. As a man thinks, so he moulds his own destiny, and thoughts from him go out to mould also the thoughts and lives of other men. As he thinks thoughts of love and gentleness the whole reservoir of love in the world is filled to overflowing, and such thoughts are taken up by those who are capable of putting them into execution, and the object aimed at by the original thinker is thus carried out without his taking any visible action in the matter or uttering a single word

about it to any body else. Such is the mysterious and creative potency of thought and it can be verified by any one who chooses to take the trouble.

It may further be observed that the words spoken by, as well as the name of, every individual, largely determines his future fate. On this point an eminent French occultist observes as follows:—"When our soul (mind) creates or evokes a thought, the representative sign of that thought is self engraved on the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being. The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign. To pronounce a word is to evoke a thought, and make it present: the magnetic potency of human speech is the commencement of every manifestation in the occult world. To utter a name is not only to define a Being (an actual entity) but to place it under, and condemn it through the emission of the word (Verbum), to the influence of one or more

occult potencies. Things are for every one of us that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconscious to himself a *blessing* or a *curse*; this is why our present ignorance about the properties and attributes of the *idea*, as well as about the attributes and properties of *matter*, is often fatal to us. Yes, names and words are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters." On this passage Madame Blavatsky makes the following remarks:—"This is strictly true as an esoteric teaching accepted by all the eastern schools of Occultism. In Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its *rationale*: it is a cause and an effect of a preceding cause, and a combination of these

very often produces the most magical effect. The vowels especially, contain the most occult and formidable potencies. The mantras (magical rather than religious invocations, esoterically) are chanted by Brahmins, and so are the rest of the Vedas and other scriptures."—"Secret Doctrine," Vol. I, p. 121.)

It is for the reasons stated in the preceding para, that the sacred word of the Brahmins (Aum) contains in it every power of generation, (*vide* "Patanjali's Yoga Aphorisms") preservation and destruction when it is correctly chanted or intoned by an adept in the mysteries of sound. This word when incorrectly pronounced or chanted is productive of fearful consequences to the utterer. The careless use of this word was therefore forbidden, and its utterance amidst mixed audiences or where many people are gathered together was strictly prohibited; "because where mingling and hostile magnetisms are making a confused atmosphere, any great

sound—sound of great potency—thrown into it must cause tumult and not harmony. For this reason the word was never to be sounded save when the mind was pure, save when the mind was tranquil; it was never to be used except when the life was noble; because the sound that is working in the harmonious, builds, working in the inharmonious, destroys; and everything that is evil is tumultuous, while everything which is pure is harmonious. For the Great Breath which is purity, goes forth in rhythmical vibrations, and all which is one with that rhythm is essentially pure and therefore harmonious. But when the Great Breath working on matter, finds friction then it is that impurity is set up, and if a man in his own atmosphere—using that breath which comes out from him, which is the reflection of the Supreme Breath—is impure, that is inharmonious, then to sound the name of the Supreme under these circumstances is to invite his own destruction, his own disintegration, for he throws the very force of the Divine

into disharmony. What then can he do but destroy that which has nothing in common with the divine harmony. This is not only true of the sacred word, but of the mantra that is used to build."—"Building of the Kosmos," pp. 23-24) It is for this reason that holy prayers or mantras are chanted among the Hindus at the time of the conception of the fœtus in the womb so that the body which is to form the habitation of the soul shall be builded up in harmonious proportions fit to be the residence of a noble soul. This fact is supported, though from a different standpoint, by the modern science of physiology which enjoins that the mother in the state of pregnancy should entertain calm and tranquil thoughts and should not indulge in any sort of excitement either physical or emotional. The holy prayers or mantras are again chanted when the new-born soul comes forth into this world, so that the sacred harmony may surround it, and give it the impulse in the birth hour, which shall send it on-towards



harmonious development throughout his worldly career. When at the age of seven the spirit is able to work more directly on the physical body, the ceremony of initiation takes place and the child is invested with the sacred thread during again the chanting of a mantra which is to be the key-note of the future life. For this reason *the mantra should come from one who knows the key-note of that life, and is able to give it the sound which is wanted to keep it harmonious through life*. It is in such ceremonies, which are also to be found in more or less modified forms in the Mazdean, Christian and other world religions, that the great preserving power of sound is manifested. "Because whenever that life is in danger the pronouncing of the sound or mantra imparted to him at the ceremony protects him, and whenever his life is threatened by visible or invisible danger the murmur of the muttered mantra comes between it and the danger, makes round it waves of harmony from which every evil thing is thrown back by the force

of the vibrations. Any foe visible or invisible threatening that life is driven back in terror and confusion when it touches these vibrations. Every day of that life begins with the utterance of this mantra so that the day passes harmoniously and without any accident to disturb its spiritual state, and it also closes with the repetition of the same mantra, so that in the night the spirit may be made fit to hold communion with its Lord, and bring down on this plane the wisdom which he so learns from Him, and so carries it on into his every day life. When the span of that life closes on the earthly plane, once again the mantras are chanted for him in the ceremonies which take place after death, so that the sound or vibrations thus created may break the bondage house of the soul, that is, destroy the body generated on the other side of death, and thus free that soul in its onward flight towards Devaloka or heaven. During his sojourn there he has no longer any need of such mantras because there he lives sur-

rounded in an ocean of harmony which is not mingled with the discord of the earth and after resting there for a longer or shorter period according to his karmic merits in this life, he again descends on this earth to fulfil his destiny, and so on continues life after life until he learns the lesson of living in perfect harmony with the great Divine Harmony, and then it is that the shackles of the senses and the bondage of the body fall off from him, and he stands in the midst of creation a liberated, glorious and angelic being, one with the Divine Soul, one with the source from whence he came. (*vide* "Building of the Kosmos," pp. 24-25.) Thus we have seen the mighty and mysterious potencies of sound, in other words, words or speech, on all manifested creations, more especially on the life and actions of a man, and we have further seen that harmonious sounds, in other words, peaceful, loving and gentle thoughts and words, are absolutely necessary for fulfilling his destiny in the cycle of his existence from the very commencement

of his career on the manifested world up to his final and glorious end when he is united with the Supreme Soul, and becomes one of the active creators in the Universe.

Having so far demonstrated the effects of thoughts and words on the happiness or misery of mankind, we may now, before closing our subject, briefly see some of the effects of human deeds or actions on the physical plane. The struggle made by men in pursuit of money and in each one securing for himself as much comfort and luxury as possible at the cost of his weaker and more helpless brethren, is a fruitful source of all human miseries which can not be controverted by any one. The lust of power and dominion is another prolific source of human misery, the evil effects of which have been too obvious in the past historical records of the world, and can be clearly seen in the present political and military atmospheres of Europe and other so-called civilized countries of the age, and in the establishments of all sorts of secret societies



such as nihilists, anarchists and the like—trying to subvert all existing order of things and persons. All these human miseries are caused by the evil thought-forms generated by the oppression of the strong over the weak, which thought-forms charge the aura of the world with malicious, revengeful and hateful thought-creations (actual entities) which pursue mankind like veritable fiends, as we have demonstrated above, both individually and collectively, bringing about disastrous wars, famines, pestilence and all such wholesale visitations which now and again so torment and afflict humanity. Yet another pregnant source of human misery is the daily slaughter of millions of dumb helpless animals for food. This cruel butchery of our helpless fellow creatures is a direct interference with the law of evolution, inasmuch as the development of the souls encased in these forms is thereby considerably retarded and thus the whole current of evolutionary progress is thrown into disharmony and confusion for which man alone is responsible, and for which he has to

pay terribly in consequence, in the way of more intense pressure on his life and keener forms of miseries. It may be observed in passing, that the struggle for existence is more accentuated and keenly felt among the western nations, where the daily slaughter of animals is in full swing and universally prevalent, than among oriental nations where it is not so common. It will be easily perceived that all these human actions are the emanations of selfish and wicked thoughts of men, and that nobody but men themselves are responsible for the terrible miseries they thus bring down upon themselves.

We have thus traced the source of all human miseries, whether visible or invisible, to one main source alone, and that is the *power of human thought*, a power which is divine in its origin, and being so, is omniscient, omnipotent and omnificient; as is well said by a Master of Wisdom "all that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts

with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage."

Enough has been said here on the mighty *potentiality of Thought* for human weal and woe, and it is now for each one of our readers to judge for himself how far he should conform his life to this mighty Law of Thought, and thus gather true happiness for himself and for his fellow beings :—

"Such is the Law which moves to Righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!"

—*The Light of Asia*, p. 211.

*Humata, Hukhta, Hwarehta.*

